the mind must bring with it certain Fundamental Ideas and Conceptions, (we would rather say capacities with principles involved in them,) in order to the investigation of external nature. All physical research presupposes, he maintains, the possession of fundamental ideas, such as those of space, time, cause, outness of objects, and media of perception of secondary qualities, polarity, chemical composition and affinity, substance, likeness and natural affinity, means and ends, symmetry and vital powers. In following this course, he has done unspeakable service to modern science, which, in attending to the objective, has been much disposed to leave the subjective out of view. We are inclined to think, however, that he magnifies the subjective, in much the same way as Kant did, beyond what it ought to be. He seems to think that these ideas, in physical investigation, furnish laws which are not in nature itself. " Observed facts are connected so as to produce new truths, by superinducing upon them an idea."—(Aphorisms concerning Ideas, xi.) These ideas or capacities seem to us to be rather the means of enabling us to discover what is in nature. He also errs by referring to *a priori* principles, not a few truths, evidently derived from observation.

(4.) Worthy of being ranked with either of the two last, is the Treatise on Logic, by John S. Mill, (see pp. 81, 88, 105, 240.) In respect of the attention paid to the subjective, he ranks higher than M. Comte, but considerably lower than Whewell. He admits consciousness as a source of knowledge, but does not seem to us to have fully studied the revelations of consciousness. He does not profess to deal with the " original data or ultimate premises of our knowledge, with their number or nature, or the tests by which they may be distinguished." (Introd.) Yet there is a metaphysical system derived partly from Dr. T. Brown, partly from Mr. James Mill, and partly from Comte, underlying all his principles, and breaking out from time to time. He acknowledges that there are truths known directly and of themselves, by "intuition" and "immediate consciousness," (Introd.), but he does not see that there must be laws involved in the " mental nature" which is capable of such knowledge. He derives not only the law of cause and effect, but mathematical axioms, from the induction of sensible experience; and if he carry out his principles he must be prepared to acknowledge, that in other worlds not only that there may be no causation, but tbat two parallel lines may meet—for experience cannot go out into these other worlds and say anything on the subject. We regret that at times he has allowed himself to follow too implicitly the delusive simplicity of M. Comte, whom he BO much admires. He is obliged, indeed, to talk of permanent causes and primeval causes, and original collocations.—(B. III. chap. v. xxii.) These permanent causes are substances possessing properties; these collocations are the dispositions made in order to enable the substances to act beneficially. But being afraid to admit, in an unqualified manner, the existence of properties and the power of causation, his work distinguished throughout by clearness and utility, is in some portions of it

perplexed and unsatisfactory.

ART. VI.—SCHEME OF INTUITIVE INTELLECTUAL PKINCIPLES CONSIDERED PSYCHOLOGICALLY.—(PAGE 264.)

I. In drawing out the scheme of intellectual faculties in the text, we have taken somewhat from the precious hints scattered in Hamilton's Notes on Eeid—the reader will find his full system in his Metaphysics. We think that self-conscious-